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tality of the soul of the individual is entirely connected with the eternity of the soul of the multitude. The idea of immortality must have been present in the minds of some of the founders of Judaism. The belief in a life after death was connected with the belief of Sheol, a belief which the Israelites commonly shared with the most primitive peoples. It is, however, certain that even in the Biblical age Sheol did not represent, for the Hebrew mind at least, all the possibilities of life after death. For some of the Psalmists Sheol was a state from which it is possible to be saved. The doctrine of the Immortality of the Soul gradually became an integral part of the Jewish Creed.

The concluding chapters of the volume deal at length with the problem of the Resurrection of the Body and its place in Jewish literature and liturgy. Interesting is Dr. Neumark's treatment of the controversy between the Pharisees and the Sadducees concerning the doctrine of Resurrection.

The book is in style and form a refreshing contrast to Dr. Neumark's other works. His point of view, spirit, and method of treatment are historical, showing throughout independence of judgment, and at many points he does not hesitate to depart from prevailing views. The book is the product of much labor on the part of the author and will repay careful study, and those who are interested in the subject will read it with pleasure and profit. Dr. Neumark's work fills a long-felt want, and we only regret that owing to the present war the publication of the second volume is unavoidably delayed.

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ARCHÆOLOGY AND THE BIBLE. GEORGE A. BARTON, Ph.D., LL.D. American Sunday School Union. Philadelphia. 1916. Pp. xiii, 461. \$2.00.

Professor Barton's beautiful book, of 460 odd pages of matter, 111 plates, and 9 maps, was prepared at the request of the Board of Managers of the American Sunday School Union primarily to meet the needs of Sunday-school teachers and scholars. In any criticism of the book that fact must be kept in mind, for the method of presentation chosen was one calculated to avoid arousing the dogmatic prejudice which would almost inevitably follow the introduction of questions as to the historical value of some of the Old Testament material.

The book for the most part fulfils the purpose for which it was written, namely, to form such a collection of the material and so to

present it that "one may not only have the wealth of illustration for Biblical study that exploration has produced, but also that he may possess an outline of the history of exploration and of the countries sufficient to enable him to place each item in its proper perspective." It is today undoubtedly the best book available to put into the hands of ministers and Sunday-school workers, and even more serious students will rejoice in the possession of so complete an introduction to the archæological matter bearing on the Bible.

In Part I the Bible Lands are considered. Egypt, Babylonia-Assyria, and the Hittites are taken up in turn, the land, the preservation of its antiquities, their recovery and decipherment, leading up in each case to an outline history of each of these peoples. Two chapters are devoted to Palestine, its exploration and archæological history, while the cities of Palestine, its roads and agriculture, pottery, utensils and personal ornaments, and measures, weights, and money occupy five more. The high-places and temples and the tombs of the land are next taken up, and this part of the book ends with chapters on Jerusalem, the Decapolis, and Athens, Corinth, and the Churches of Asia. In Part II the external sources are given at considerable length, the order following that of the Biblical books which they illustrate.

From this outline of Dr. Barton's book its excellences at once appear, and also its one serious limitation. Although the archæological material he deals with is largely literary-historical in character as distinguished from archæological artifacts, Dr. Barton has not given a history of the ancient Orient in the light of archæology and the Bible, but a series of monographs or prolegomena to such a history. The method adopted is topical at the expense of one strictly historical. It would have been an invaluable aid to the reader if all the data of archæology and of the Bible here adduced had been assigned to their proper place chronologically, so that he could have been enabled to see at a glance all that is known about any given period of the history. Perhaps Professor Barton will give us such a book later on.

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